13: Sarytschew--9 N-3 (1785-90) 1806 Yakut
757, 855

"They eat the fat of horses and cows mostly raw, without any addition, and drink melted butter with the greatest avidity; which latter they regard as an excellent remedy for many disorders, and rub their sick with it when necessary. By way of pacifying a cross child, they put a piece of raw fat into its hand to suck."

17: Erman--315-316 N-3 (1828-29) 1850 Yakut
116, 291, 164, 855

"We first went eight versts, on a level tract, to a yurt which stands on the broad valley of a rivulet. It belonged to an aged [316] Yakut who, with a young wife, had a family of five children. His business was fishing in the neighbouring stream; yet here again I found some calves occupying the straw in the narrow dwelling. The children were quite naked, and even the woman, who had slept till near mid-day, had nothing on but her short drawers, and went about with the upper part of her body naked all the time that I was in the yurt. In this there was no breach of Yakutian propriety, for women are not forbidden to expose themselves in this manner, except in the presence of their father-in-law, or of their husband's elder brother. She was a well-grown woman, with regular, handsome features; but, at the same time, disfigured with filth, like every thing else in this miserable hut. One of the elder children, which was running about with the others, was afflicted with a remarkable and formidable-looking eruption. The left side of its body exhibited a wound about an inch wide, which had extended, herpetically, from the head perpendicularly down to the middle of the body. On the parts affected, the upper skin seemed totally destroyed, and instead of it there was only to be seen the blood-red flesh. The parents, when I asked them about this malady, seemed to look upon it as a usual and ordinary matter; and in truth I subsequently saw many cases of it among the Yakuts, but chiefly in children."

49: Findeisen --11-12 E-1 (no date) 1930 Yakut
116, 855, 857

"At the age of six months, the infant starts crawling around in the hut; it is given a short shirt for that purpose. Among the poorer Yakuts this item is lacking, and the children are left naked during summer and winter time. [12] The experiences the children have with coal, nails, straps, and pieces of wood are not always fortunate; for the stomach into which most of these things eventually penetrate has no use for them even if it is a Yakut stomach, and dismisses them as soon as possible. Aside from these measures taken by the offended stomach, the little glutton will also get a beating from his terrified mother--something which happens in our civilization, too. Now the child has already acquired some friends, especially among the dogs, whereas the cats are more reserved. The most attractive thing to a child, however, is fire. Aside from its visible and audible appearance, flaring and crackling, it emanates a great deal of warmth which is necessary to the child's feeling comfortable; during the cold season it is protected from wet weather only near the fire which burns in the hut, --This age is one of the happiest for little Yakut boys and girls.

At this time they are also particularly well fed.

the Yakut system of kinship is close to the systems used by a number of Turkic peoples.

The position of women both in the family and in public life was inferior. The husband, the head of the family, enjoyed despotic power, and the wife could not even complain of harsh treatment, which was a fairly common occurrence, if not at the hands of the husband, then at the hands of his relatives. A woman from another tribe, defenseless and lacking in all rights, was burdened with hard work when she became part of a new family.

The position of older people who were decrepit and no longer able to work was also difficult. Little care was shown for them, they were given little to eat and poorly clothed, sometimes even reduced to complete destitution.

The position of children, despite the fact that the Yakuts loved their children, as pointed out by many observers, was also rather unfortunate. The birth rate was very high among the Yakuts and most families produced from 5 to 10 children, sometimes as many as 20 or even more. However, the bad living conditions, poor food and inattention resulted in very high child mortality. Apart from their own children, many families, particularly those in which there were few children, often adopted children, whom they often simply bought from the poorer people.

Newborn babies were washed by the fire in the hearth and rubbed with cream. This operation was repeated fairly frequently later on. The mother breast-fed her child for some time, as long as 4 or 5 years, although in addition the child received a horn of cow's milk. The Yakut cradle was a long box made of thin, bent pieces of wood, in which the wrapped baby was placed, strapped in and left for some time, without being removed. The cradle had a groove to drain away the urine. Older children usually crawled about the earthen floor together with the animals, either half-naked or completely naked, and were left to themselves; sometimes they were attached to the table on a long strap to prevent them from falling into the fire. The children of the poorer people were trained to work from an early age, and had to carry out work according to their strength—such as collecting brush in the forest, looking after smaller livestock, and so on; the girls were trained in domestic duties. The children of the toyons received more attention, were mollycoddled and generally spoiled.

The children had few toys. These were usually wooden figures of animals, tiny bows and arrows, little houses and model utensils, made by the parents or sometimes by the children themselves; and the girls had dolls with model clothes, blankets, pillows and so on. The games of the Yakut children were simple and rather monotonous. The absence of noisy group games is characteristic; generally speaking, when the children of the poorer Yakuts grew up, they were quiet and sluggish.

Religion

Even in the second half of the 18th century, many of the Yakuts had been baptized, and in the 19th century all Yakuts were registered as Orthodox. Although the transition to Orthodoxy was motivated by and large by material considerations (various privileges and grants for those baptized), the new religion gradually became part of their everyday life. In the corner of their dwellings there hung icons; the people wore crucifixes (the large silver crucifix-type embellishments worn by the women are interesting), went to church and many of them, particularly